

REINCARNATION

VOL. II

CHICAGO, MAY, 1915

No. 5

GOD'S WILL

A sort of fatalism makes a happy but illusional refuge for many people, even of nations, when war's yoke galls. "It is God's will that we are suffering; it is God's will that our nation yields." True enough in one sense.

But are not men and nations to see God's Will in the long roll and heave and hollowing of Time's ocean waves? That will is that improvement in both our works and our characters shall be made.

The next great step in evolution is God's Will: not the step *we* would wish to take, but the one He points out in the necessities shown by His outward pressings of circumstance.

Protection of the weaker is the strong nation's duty; gratitude and respect are to be shown by those shielded.

It will not do smugly to blame God for our misfortunes; we pull them down upon ourselves. It is not karmaless to say, "God thrusts us into minor place."

There are spiritual truths that are axiomatic, as necessary to our concept making as the fact that a straight line is the shortest distance between two points. Read the *Sermon On The Mount*; read *The Lord's Song*. Read the Lord Buddha's Law: Hatred ceases not by hatred, only by love it is that hatred ceases.

The brotherhood of nations must be learned—does not Providence seem to be whispering the lesson to our hearts?

W. V.-H.



We sow the glebe, we reap the corn,
We build the house where we may rest,
And then, at moments, suddenly,
We look up to the great wide sky,
Enquiring wherefore we were born,—
For earnest or for jest?

The senses folding thick and dark
About the stifled soul within,
We guess diviner things beyond,
And yearn to them with yearning fond;
We strike out boldly to a mark
Believed in but not seen.

And sometimes horror chills our blood
To be so near such mystic things,
And we wrap round us, for defense,
Our purple manners, moods of sense,—
As angels, from the face of God,
Stand hidden in their wings.

Elizabeth Browning.

SOCIAL SERVICE

In the *Bhagavad Gita* one reads: "What is action, what inaction? Even the wise are hereby perplexed. It is needful to discriminate action, to discriminate inaction; mysterious is the path of action." One of our great problems has been this: "What in the field of human activity is of primary importance and what of secondary?"

It seems that a great proportion of the thinking world is trying very earnestly just now to make this classification. This is particularly true of the great host of altruists who are asking daily, even hourly: "What is the best service that I can offer to my fellows?" If this question could be answered with wisdom and authority and in such a way that it would reach the understanding of those who are so eagerly seeking, a great and beautiful joy would flood the earth.

A child with his first primer in his hand gazes joyfully upon its pages and delights in its terse, meaning-full sentences. To him this book means the acquisition of a new power which seems very wonderful indeed. But he soon realizes that there are other books of still greater importance, and thus stretches out the long, long path which is called "the road to learning."

"Social work," when taken in the sense ordinarily implied in the common phraseology of the day, usually involves an entrance into the great throbbing life in the physical and emotional worlds—a life madly, blindly calling for material things, pulsing with desires and emotions, vibrating with the strength of the great impelling force which demands action that there may be evolution.

The roar of machinery in the near-by factories seems no louder than the heart-beats; the smoke from the chimneys, no blacker than the hates, the shrieking of the whistle, no shriller than the cries of hunger and want.

Great forces are also at work in the mental world. We dimly realize that inasmuch as we have chosen a democratic form of government, each has taken the responsibility of all upon his shoulders. We are obliged to concede personal responsibility for every law, every custom, and this is one of the forces which is driving woman out of the pleasant home shelter, which renders it almost impossible for her to limit her efforts—not only in our country but wherever democratic tendencies prevail; and through this, *dharma* is leading so many of our young people, fresh from our colleges and universities in the direction of “social service.”

But however qualified one may be, because of faithful study of sociological and economic problems in the class-room, the stoutest heart must quail when first it comes into actual contact with patient toil which brings no bread, while idleness walks hand in hand with plenty; innocence seemingly paying the penalty of guilt, courage yielding to cowardice and liberty making way for despotism. Reason argues that there is such a thing as cruel injustice in the world, that the great class of people who *have* is largely responsible for the suffering and pain of those who *have not*; and this is not unfrequently followed by a passionate conclusion that the most important struggle on our earth is that between the oppressed and the oppressor. The clarion call for championship

grows very loud and many a young soldier, with the banner of brotherhood waving over his head, plunges into the thick of the fray with all the courage and optimism of glorious youth.

But days, weeks and months pass by and the great unequal struggle seems ever the same. No sudden joyous victory gladdens the heart. Defeat and discouragement appear on every side, while hope yields to doubt, and doubt to despair, and despair to hate. And the banner of brotherhood, frayed and torn, falls to the ground, as the young soldier finds himself prostrate on the field along with the others who could no longer go on. And in this dark hour, perhaps he sees an altar but a little way off, and, crawling there, he lies with face in the dust. It is the altar of the Hindu god Shiva, the great destroyer, and in the bitterness of failure, the heart calls for vengeance. But if the wounded one lingers he will hear a still, small voice saying, "I destroy in love, that I may rebuild. I cannot destroy in hate." And great is the healing in the thought that the true "god of battles" is not a god of hate.

And then the warrior learns that the word "brotherhood" does not mean championship of the oppressed alone but also love for the oppressor; that the Master's final agony was fraught with love for the oppressor when He said, "Father forgive them, for they know not what they do."

In humility one realizes that it is not fitting to criticise the faltering steps of those to whom have been given great material possessions. The burden of their peculiar temptations lies heavy upon them, the pitfalls are frequent and selflessness seems an ever-receding goal when there are

so many apparently logical reasons for tarrying by the wayside. Might it not be true that the responsibility of failure lies not more with them than with those who have neither poverty nor riches and who consequently are better able to point out the right path, because they are freed from the limitations peculiar to either class?

Perhaps it is the would-be "social reformer" himself who must some day help pay the cost of the thoughtlessness which frequently mistakes relief for panacea and is content to ameliorate when a cure might be found. In the great haste to cover up that which is unsightly and painful, too little time is spent in seeking for causes. Perhaps the world would make greater progress if more effort were directed toward a correct diagnosis. Nevertheless, is it not a high duty to try to lessen the temptations of those who have learned how to acquire and hold more than their share of material possessions, by means of laws justly framed for the equal good of all? The fact that there are many splendid instances where people who have riches do attain a high degree of unselfishness is the greatest argument for easing the burden of those who do not, so that progress need not be unnecessarily slow or impeded.

It is quite possible to dream of a world somewhere in the Heavens, where men do not buy and sell such commodities as sunshine, fresh air and the earth, but where all share the earth in common, as they do the sea and sky. One may fancy many other ways of storing the fruits of labor, without depriving any man of the simple, elemental things which were so plainly intended for all.

When we cease to permit the housing of people in dark cellars and windowless rooms, when every man, woman and child is given the necessary air-space and sunshine, shall we not begin to offset some of the evil karma which we are now building in our great cities? When we devise ways of bringing in the food, which now too often lies rotting and unused in the fields, to the poor who find it almost impossible to meet "high prices," shall we not begin to pay another debt?

When we cease to surround those who have not yet developed moral strength and purpose with retarding influences, when it ceases to be the custom to build the home of the immigrant and the workingman next to the dive and saloon; when they are permitted to bring up their children under conditions differing from those which they now encounter in our alleys, shall we not see fewer head-lines of crime in our newspapers?

When women and little children, as well as men, shall not be assigned tasks beyond the limitations of age, sex or strength, *when we allow no man to keep for himself the fruits of another's labor*, when each shall be given the exact portion which is his because of talent or ability, will not the great passwords "heredity" and "environment" be less difficult to learn?

Someone said recently: "Once the social reformer sought to make men good; now he seeks to make them happy."

Evolution is not easy when the ego is imprisoned in a body which cries out for things necessary for physical and mental life. And yet the god in man flames brightly at times, in spite of such conditions. *Alice Holt Guagliata.*

THE CIRCLET OF BIRTH AND DEATH

In his essay *Death and Afterwards* Sir Edwin Arnold begins by describing how he watched a charming young lady approach a glass case in a museum wherein were arranged on shelves bottles of different sizes, the entirety being labelled "THIS IS YOURSELF." Amazement and doubt mingled in the expression on her face, for how could she believe that the contents of this collection of bottles represented her own fair self? Some too practical chemist had duly arranged the various components which go to make up the average physical body—so much lime, so much albumen, so much phosphorus and so forth, duly weighed and measured as the proportional logarithms of life.

Much in the same way men constantly encounter facts concerning the astral conditions of existence, which fill them with fears and doubts rather than show them that death is not a denial of life but rather its confirmation and essential component. Yet slowly the majority of men, wishful to be assured, attain to surety on this point. A truer faith in the immortality of men is dawning in their hearts than ever was learnt from creed or dogma.

In ancient days a nation expanded or contracted its ideas of death mainly in accordance with the nature of its life. It was by the surroundings of the people that their consciousness was aided. Probably in no land may we see this better exemplified than in Egypt, where the sharp contrasts between brilliant day and black night, between the fertility of the habitable land and

the barrenness of the adjoining desert taught the people that positive and negative are only the poles of unity, and that birth and death are but mile-stones on a continuous path. For Egypt is merely a geographical expression of life. Its spinal cord is the Nile; its wondrous body is the land which that river sensitizes and nurtures; and that living form, pulsating with purpose and glad energy, touches always the desert of death.

The ancient Egyptian brought with him to the land of his adoption an Atlantean type of solar worship, to which was afterwards added the composite religion crystallized in the *Book of the Dead*. Here on the Nile he saw the great symbol of Ammon giving life and energy to the day, and he watched it sink beyond the western desert and rise each morning on the eastern shore. If this were so with Ammon how could it be less with any of Ammon's creatures? To-day and to-morrow and all morrows could be but a continuance of the thing called life. And out of this deep philosophy arose a knowledge of the life beyond the tomb wherein the mummy was placed.

So in the beginnings of Babylon we may watch the guiding hand of the natural surroundings of that empire affecting the thoughts and quickening the observation of the nation growing in that nursery. The Akkadian colonists from Atlantis brought with them certain astronomical traditions which, under the limpid skies of Persia, grew into an exact albeit immature science. This knowledge they reduced, as do all young nations, into the form of an epic which treats of the adventures of a certain mythical hero called Gilgamesh. His experiences are in reality merely astronomical

explanations of the recurring seasons and the various influences measured by the planetary movements. But deep study and great thoughts never lead nowhither, and so we find in this ancient epic a fearless acquaintance with the true meaning of death. Gilgamesh wanders from the physical world into the realm of death, or astral world, in search of his dead friend; and then, having found him and learned that death is a part of life and a stepping stone to further life, wilfully elects to return to the physical life in order that he might fulfil its experiences by dying.

Through Greece and Rome and the tortured Middle Ages we find the philosophical view of death growing ever wider and less fearful until, in the pages of Shakespeare, we are no longer surprised to watch the ghost of Caesar enter the tent of Brutus at Philippi, or to see the ghost of Banquo take his place at the banquet of Macbeth. We accept such presences, and realize that the characters which speak in the dream of Richard III. are no mere phantoms, nor appearances conjured up by a disordered mind, but visitants from a world which is always around us, yet demands certain conditions for its clear understanding.

And as the thoughts of men become more refined and delicate the veil between life and death seems to grow less opaque. We are less afraid to peep through the curtain and look beyond. Our intuition is constantly strengthened by practical knowledge, and we feel that we are not only living in the midst of death, as the old and timorous phrase was worded, but that death is a part of life, and that birth and death are alternating.

Julian B. Arnold.

FLOWER LIFE

Happy is childhood when earliest memories cluster about an old-fashioned flower garden! Sweet and holy are the friendships there made—rich treasures to hold and to keep forever.

Those gentle, modest, friendly things of the flowery kingdom which seem to bloom and shed their fragrance only to give happiness and joy—what charming, satisfying playfellows they are!

First, the pansies with their bright, saucy faces, to whom one must whisper many secrets when no other listeners are near. And in the far away corner, the hollyhocks, ever ready to become beautiful fairy lady dolls, when one pulls off a petal or two.

The old Virginia creeper climbing over the brick wall, clings so tightly with his queer little feet and hands that one ventures to loosen a tiny foot in order to prove to him that it is not necessary to hold on so carefully. Then there are the castor bean "trees" and the great golden sunflowers, 'neath whose protecting shade stands the little wooden playhouse—a castle of wondrous dreams and romances.

But in this acreage of beauty and color, the home of countless varieties of tree and shrub, one is never quite unmindful of the shy, sensitive plant which trembles in the breeze lest naughty fingers touch it, while the huge caladiums near by shake their great leaves in stern reproof.

Very puzzling and awe-inspiring indeed are the yellow primroses as they burst open in sudden, startling fashion, just as the brown thrush, high up overhead, is singing his beautiful evening song.

One reaches out to cling to the protecting hand, never far away, as the glorious melody floods earth and sky—a song too fraught with wondrous meaning for even a child to understand.

Thus the Logos reveals Himself daily to the little one who dwells within His garden, for He speaks continually of growth and beauty—the great purposes of His life and ours—while flower, vine, tree, bird and child tread together the upward path.

Alice Holt Guagliata.



EARLY SONNET

As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in some confused dream
To states of mystical similitude;
If one but speaks or hems or stirs his chair,
Ever the wonder waxeth more and more,
So that we say, "All this has been before,
All this hath been, I know not when or where."
So, friend, when first I looked upon your face,
Our thought gave answer each to each, so true—
Opposed mirrors each reflecting each—
That tho' I knew not in what time or place,
Methought that I had often met with you,
And either lived in either's heart and speech.

Tennyson.

THE VALUE OF DIFFICULTIES

When we meet with obstacles in the way of our onward progress in life we are instinctively resentful. It is human nature to rebel against our limitations, especially when they become oppressive or uncomfortable. Many times there are when our lot in life seems unjust and unmerited.

How should we deal with such unpleasant things if we believe in karma and reincarnation and are earnest in our desire to apply this wonderful key to human life and its problems to our own experiences? We should first of all make certain simple truths a part of our very being, make their recognition a matter of daily habit. In the first place, we know that nothing can possibly come to us unless we have at some time done something which prepared the way to what is happening now. We may have either caused our present difficulties ourselves in the past, or left the way open for them to come to us. Secondly, we should clearly recognise that whatever happens is not only justified in happening but is in reality for our own good, for our own progress in the egoic evolution.

Every event usually does two things: it clears away something which we have ourselves placed in the way of our own path in evolution, whether it be helpful or hindering; and it presents us with the opportunity of learning the lessons we need to know in pursuing our path through life after life. It also causes us to develop our powers.

When our karma descends upon us, materialised from out of the invisible realms of nature, we necessarily use up its energy-content, pleasant or

unpleasant, as it may be. Whether we also learn the lesson which is involved is a matter which rests with ourselves alone. We may deliberately neglect the opportunity to learn the lesson, and thus necessitate the repetition of the experience, or of one of similar nature, at some time in the future, perhaps over and over again, until the lesson is learned. It is said that a case was observed by occult investigation where two egos fell into the same mistake, or sin, in their conduct towards one another, for a number of lives in succession, the error not being recognised, even though much suffering resulted for both.

But it seems that the really great value of our difficulties lies not so much in the facts that we wear away old karma and learn to work more in harmony with the laws of nature and evolution, but rather in the gaining of great powers while struggling against the resistance and pressures under which we must often work.

Our difficulties, when they weigh heavily upon us, seem to be wholly bad and undesirable. But we should remember that Time is a great deceiver. The present time seems to be all-important; in truth it is only a fleeting instant. What happens at this particular moment is only important in relation to the past and the future, or to all time. Let us, therefore, when we are in distress, remember that although we may suffer momentarily, we shall gain for all time, especially if we show fortitude and trust in the Law. The little boy said, "Scolding doesn't hurt and whipping doesn't last long." May we not be as able to bear the whips and stings of karma as philosophically as was this boy?

ASTRAL PARABLES

All that glitters is not gold

Upon the shelving beach, twixt cliff and sea, stood the booth of one who sold small merchandise. His humble shop was a gaily painted hand-cart canopied by a stretch of torn canvas; his stock-in-trade a jumble of small impedimenta brightened by coloured candies and gaudy-covered literature—food of indifferent quality for stomach and brain.

As I passed he cried "Gold for sale; buy some gold-dust!" So I stopped to enquire of this unusual offer, and found ranged in front of him a row of small packets such as flower seeds are sold in. Each packet was marked with a printed statement that it contained alluvial gold-dust at a price wholly inadequate.

From curiosity I purchased a packet, opened it and poured the contents into my hand. It consisted of small gravel and sand amongst which were shining many pieces of glittering metal, which felt soft like the smooth texture of gold. Their combined weight, however, convinced me that they could not be the precious metal, although their rounded edges and softened appearance harmonized well with the water-worn gravel which was claimed for them as their natural dwelling place.

Anon, many wanderers stayed at the booth, attracted by the cry of "Gold for sale!" and the crowd grew large and clamorous. From a neighbouring rock which screened me from their notice, I watched their eager endeavours to purchase packets of the alleged alluvial gold. One

figure specially attracted my attention: a tired-looking dame too old and feeble to contend successfully with the jostling crowd, but holding to its outskirts, like some asteroid captured by cupidity's gravitation. Drawing nigh to her I showed her my packet, bought before the crowd collected, and explained to her the process by which the sweepings of some brass foundry has been dulled and rounded to represent the action of water and then mixed with sand and pebbles of the type known as auriferous gravel.

Gradually the crowd drew around me, demanding to know why that which they struggled to obtain should not be worth the struggle. And enforced by the clamour of many voices I found myself impelled to explain to them the process whereby the glittering brass had usurped the name and place of gold amongst the stones. We studied the laws which rule the formation of gold and limit its services to men. Nor might we ignore the greater aid rendered to mankind in the fashioning of implements and the development of arts and civilization by copper and its alloys bronze and brass.

Forgetful of the gold which they had clamoured for we thus gave homage to the useful brass; and then by mental steps tending not downwards but upwards in the scale of value we enwrapped the gravel in our thoughts. Tracing the building of the worlds by God, we became spectators of the making and the unmaking of its continents. We saw the lifting of the land upon the shoulders of the volcano and the crumpling of its tilted plains into mountain ranges. We witnessed the slow wearing away of these raised surfaces by

the gentle agencies of dew and wind and rain; and watched the tumbling rocks, broken into myriad fragments by their fall from cliff and precipice, riven by frost and fracturing impact, rolled in the torrent bed until the beaches of the vales were reached—each handful of the wet gravel a tray of glistening jewels—and so onwards to the sea in sand and silt to the making of new continents and the fulfilment of the cyclic laws.

In their minds the fair Earth grew in loveliness and wonder—and as the crowd melted on its astral wanderings I heard one say:

“Yea, it is the gravel that is the gold if only the heart may see it so.”

Julian B. Arnold.

SONNET XV. THORWALDSEN

Not in the fabled influence of some star,
Benign or evil, do our fortunes lie;
We are the arbiters of destiny,
Lords of the life we either make or mar.
We are our own impediment or bar
To noble endings. With distracted eye
We let the golden moment pass us by,
Time's foolish spendthrifts, searching wide and far
For what lies close at hand. To serve our turn
We ask fair wind and favorable tide.
From dead Danish sculptor let us learn
To make Occasion, not to be denied:
Against the sheer precipitous mountain-side
Thorwaldsen carved his Lion at Lucerne.

Thomas Bailey Aldrich.

THE PHILOSOPHY OF BUDDHISM

The well-known Orientalist and student of the philosophies of India, Dr. F. Otto Schrader, has written a most valuable article, entitled "Buddhism," which appeared in the *Adyar Pamphlets*. We are giving some extracts which are of interest to all students of karma and reincarnation.

Speaking of the principal doctrines of the Buddha, Dr. Schrader says:

Of these the most important one, both from the metaphysical and the ethical points of view, and the one which has been most misunderstood, is the doctrine of the *anattâ* (*anâtman*) or Not-Self. It came to be interpreted in quite different manners even among the Buddhists themselves, and a long discussion on the subject arose between them and the Vedanta philosophers, which ended only a few centuries ago when practically all Buddhists had left India. In Europe it was at one time concluded from this doctrine that Nirvana meant absolute annihilation, and that the Buddha taught metempsychosis without a *psyche*, i. e., that he taught reincarnation but denied that there was a reincarnating soul.

The source of all errors on the Buddha's doctrine of the Not-Self is the ambiguity of two words.

The Sanskrit word *âtman* or Self (Pali *attâ*) must have meant originally the individual soul conceived of as "breath," as is shown by the undeniable connection of the word *âtman* with the German word for breath, namely *âtem*, and also by the Greek word *pneuma* meaning both breath

and spirit. But in the Vedic time preceding the rise of Buddhism it came to be used in two other senses by descending, as it were, to a lower, and on the other hand, rising to a higher, plane, namely (1) in the sense of "body," and (2) in the sense of the "Absolute," *i. e.*, God as the impersonal ground of the world, which is our Self in so far as it is in us as the ever-present ultimate root of our existence. Thus it came about that the immutability of the Highest Self, or the Timeless Self as we may call it, was erroneously transferred to the individual soul, so that the latter came to mean something permanent, a substance, which is philosophically an absurdity because we cannot really conceive of a thing existing in time but not subject to change. . . . it is this absurdity and nothing else which the Buddha meant to combat in his innumerable warnings never to consider as a "Self" anything existing in the world. Why he laid so much stress on it we shall understand later on, when we come to his ethics; but we must here explain why the Highest Self of Brahmanism the Param Brahma or Paramatma, was not referred to by him as the true Self, but on the contrary was also considered as Not-Self. The reason is: that just as attributes of the Timeless Self had been erroneously transferred to the individual Self, so the former had been mixed up with the latter, by attributing to it consciousness and other features which it is in reality impossible to imagine as separated from time, *i. e.*, the world. The Highest Brahman, therefore, was to the Buddha, although not a non-entity, yet not essentially different from the Lower Brahman, the Ruler of a solar system, with

whom it appears to have become amalgamated, as a rule, in the Brahmanism of the Buddha's time. Still, it might be asked, why did not the Buddha *correct* the Brahmanic conception of the Absolute? To this the answer is that he did correct it, but by silence. For three reasons he refrained from speaking on this point: firstly, because it was a principle with him to strictly avoid philosophical discussions—he declined to be a philosopher, nay, warned against philosophy, and made a sharp difference between philosophical knowledge and *paññā prajñā*, i. e., spiritual insight obtainable by his doctrine; secondly, he knew from the Brahmanic systems that it was dangerous to speak about the Absolute; and thirdly, he knew that in his case it was superfluous, because his doctrine was the safest way to realize that which can never be described but merely stated as “a negative border-idea” . . .

The other word which is responsible for the misinterpretation of the theory of the Not-Self, and more particularly for the strange assertion that the Buddha taught metempsychosis without a *psyche*, is the word *viññāna*, (Pali *viññāna*), which means spirit or consciousness. The Buddha excluded the word “Self” from the terminology of his system on account of the philosophical error which had become associated with it: his declaration that there is nowhere a Self in the world means simply and solely that there exists no permanent individuality. But Prof. Rhys Davids and other writers on Buddhism understood it to mean that there is no soul at all, and they believed that this interpretation was corroborated by the Buddha's doctrine of the Skandhas, (Pali *Khandhas*).

Skandha means "stem," also "complex," "department," or "section." The word was used by the Buddha to designate the five classes of phenomena which he found to be expressed in every human being, namely, (1) the body, (2) the feelings (pleasure and pain), (3) the sensations, (4) the *samskaras*, or latent impressions, including most of what we call character, and (5) the *viññāna* or thought. This classification becomes less strange if we remember that for the Indian there is not that sharp dividing line between matter and consciousness which is so conspicuous in European philosophy, consciousness having always been regarded by him as a sort of fine matter. Now the teaching is, that at the time of death these five Skandhas disintegrate in order to be replaced by a new set of Skandhas at the time of rebirth, which new set is in every respect the exact continuation of the old one. It would seem, then, that there is no connecting link between the old and the new set; that is to say, that there is missing here the *jīvātmā* or individual soul of Brahmanism, which runs like a thread through the innumerable existences of each individual. However, the *jīvātmā* is *not* missing in Buddhism, although it is never called there by that word because the word *ātman* or Self, as we have seen, was debarred. The word used for it is *viññāna*; but this *viññāna* is not the same as the Skandha mentioned above, for it is the "element" called consciousness, the *viññāna-dhātu*. This is, according to Buddhism, a sixth element to be added to earth, water, fire, wind and ether; and while the human body, *i. e.*, the first or material Skandha, is a *compound* of these five other elements, the

viññāna, or soul-element, as we may now call it, is a *unit* of which the four other Skandhas are mere manifestations during life. What really happens, then, at the time of death is this: the four "Consciousness-Skandhas" (*cetasikā khandhās*) as they are called, become latent in the unit underlying them, and that unit, called in this condition, in which it has no manifestations, the *pati-sandhi-viññāna*, or "rebirth-consciousness," transmigrates immediately or later to the particular being by which it is attracted in the act of conception. There are passages in the Buddhist Scriptures speaking of the "descent" of *viññāna* into the womb of the mother, which leave no doubt as to the correctness of our explanation, which moreover is sufficiently warranted by the very existence of the word *pati-sandhi-viññāna*, "rebirth-consciousness." To be quite Buddhistic, however, we must add the remark that the soul-element is more permanent than the body only in that its flow, as it were, is not interrupted by death. In itself it is changing every moment, its vibrations being so rapid that in this regard the Buddha once called it less permanent than the body. This soul-unit, though outliving the death of innumerable bodies, at last has also its death: it comes to a sudden end in the death of the Liberated.

What then takes place at this final death, the Parinirvana? The older disciples of the Buddha knew that the subject belongs to the *Avyakhātas* or things which have not been, and cannot be, explained—to the mysteries. But the younger ones, as well as laymen and strangers, often asked the Buddha this question, without ever

obtaining a definite answer. Consequently it has been conjectured by Professor Rhys Davids and many others, that the Parinirvana has no positive side at all but signifies absolute annihilation, and that the Buddha preferred to be silent about it because he was afraid that the unveiled truth would be an obstacle to the spread of his doctrine. That argument sounds quite plausible, but it shares with the above-mentioned explanation of Not-Self as Not-Soul, the defect of being a judgment based on incomplete material. I have shown nine years ago, in an article on the "Problem of Nirvana," published in the *Journal of the Pali Text Society*, that the Parinirvana has undoubtedly a positive side. Nothing has been published since which would controvert my arguments; while, in this connection, a German scholar who agrees with me, has called attention to a scholastic saying which sounds as if it had been coined with special regard to our problem, though its author of course knew nothing of Buddhism, namely: *Nec taliter nec aliter sed totaliter aliter*, which means: "Neither in such a way nor in a different way, but in a totally different way"; or, when translated into Buddhist language, in the words of the *Sutta-Nipata* in a passage on the condition of the Liberated One after death: "To say of him: 'He exists,' that is not correct; nor is it correct to say: 'He does not exist'; where everything imaginable has ceased, there all possibilities of speech have also ceased." In another text we read that a monk was once cited before the Buddha and rebuked by him because he had conceived the heretical opinion that the Liberated One after death is completely annihil-

ated. These and similar passages, if taken together, prove beyond a shadow of doubt that Parinirvana, though meaning indeed "the total decomposition of the mental and the physical individuality," means at the same time "the passing of conditioned being into unconditioned being." (Lafcadio Hearn).

We must now consider the doctrine of *karman*, which I have previously mentioned without going into details. The doctrine of *karman*, (Pali *kamma*) teaches that every *karman*, or "work" which we do with either our body or our speech or our mind, *i. e.*, every action, every word and every thought of ours, so far as they are not ethically indifferent (neither good nor bad), leaves in the mind a certain impression—or, as Professor Pischel humorously calls it, a bacillus—which in the near or remote future inevitably develops into some pleasant or painful condition or event in our life, according as the causative deed was a good or a bad one. As has often been pointed out, the doctrine of Karman is, as it were, an exact elaboration of the Biblical saying: "Whatsoever a man soweth, that shall he also reap." There is, however, a remarkable difference between the Brahmanical and the Buddhistic conception of Karman: according to the former the *samskāra* or disposition created by *karman*, I mean the bacillus referred to, being in itself unconscious, requires a conscious superintendent who takes care that the right effect of a deed comes out at the right time, and this post of a superintendent of Karman is given to the God Brahma (who, by the way, would seem to have nothing to do otherwise), or to Vishnu, or to Shiva; whereas Bud-

dhism rejects the possibility of any such supervision, for the simple reason that the superintendents show by their being engaged in works that they are not liberated, and consequently require to be superintended themselves. Buddhism therefore holds that Karman works automatically, and that there is not, as the Brahmins believe, a possibility of its being altered by the grace of a God or suppressed by asceticism. Even the Liberated One—who is rid of his Karman according to Brahmanism—is in Buddhism still subjected to the consequences of his former deeds until his Parinirvana. Another difference between Brahmanism and Buddhism as regards Karman, is that Buddhism, at least the Buddhism of Ceylon and Further India (which on the whole represents the oldest stage of Buddhism known to us), denies that *everything* is the effect of former deeds, the deeds themselves for example being not such effects but new beginnings as it were. This is why the Buddhist belief in Karman is nowhere found to produce that paralysing effect which is so often observed in Brahmanic India, where Karman is to many really not much more than fate.

Karman is particularly active at the time of birth; for the new birth is entirely determined by the sum of Samskâras present at that time. If the balance had been favourable the individual would have sunk down to hell or to an animal womb or to the realm of *Pretas* or ghosts; but in both cases there is a return to human existence when the good or bad Karman is exhausted. . . .

Dr. F. Otto Schrader.

*COMMUNICATING WITH THE DEAD**

We all know that there are powers of good and evil; because we are fighting the powers of evil. Why are we fighting this, the holiest war we were ever engaged in? Because the powers of evil are loose—"spiritual wickedness in high places"—and in fighting them we are agents of good. It is a holy war. What is the doctrine opposed to us?

That there is nothing higher than the State, that the State is the sum of everything, and that the State is entitled to do whatever it pleases if it is conducive to its benefit, that there is no moral law in existence higher than an all-powerful State. Well, that is practical atheism. That is what we are at war with. If the world ever came under such domination as that, life would not be worth having. In literal truth, it would be far better to die than to live under such domination as that.

We know that there is a moral government of the world; we know that there are high ideals. Our troops—how splendidly they are behaving!—could not do the things that those people have done who have had those beliefs forced upon them. We are sometimes told of the importance of right belief and of the damnation that follows wrong belief. There is a great truth underlying these crude statements. Right belief gives you strength and determination and energy and such vigor that you are irresistible and cannot be overcome. The other belief must succumb. The powers of good are stronger than the powers of evil.

*Extracts from address by Sir Oliver Lodge, concluded from page 64.

We are not the only agents of the Deity, but we are agents of the Deity, and our help is wanted in resisting forces of evil. When free will was granted to creatures, they had the power to go wrong as well as go right. We have the power to help and we have the power to hinder the process of development. We are not the sole agents, there are others; the other intelligences I have been speaking of, of which we know so little, are helping too, all working together. And we should feel our responsibility in this matter; we should feel our privilege, that our help is asked for, not merely for the sake of saving our own souls, but really because if we don't give our help, things may go wrong, very wrong, on this planet earth.

A good deal of the government of this planet is handed over to man, and if he does not do things, things are not done. A wounded man would lie in the road unless you pick him up and take him to the hospital, and if you do not get him mended, he is not mended. That is our job, and we have got to do it. There are many things we cannot do and are not called upon to do, but those we can do we must try to do with all our might.

The spiritual and the material interact; they are not far apart; they are much closer than we know. Mind and consciousness are not limited to the brain. That is an extraordinary doctrine that people have—that the brain is the mind. Why do they think that? Because if you destroy the brain your mind appears to go. What goes? Not your mind really out of existence. Your consciousness is still there, but it can no longer manifest itself, for it has lost its instrument of manifestation.

You can take a hammer and smash an organ, but you have not destroyed the organist. Of course, you can smash the organist, too, but in the case of the soul of man you can not get at the organist. You can only smash the organ, and thereby prevent any manifestation. You can only thrust it out of this earthly terrestrial existence into another; it is merely a transition from one state to another.

Once you realize that consciousness is something outside the particular mechanism which it makes use of, you will realize that survival of existence is natural, that it is the simplest thing. It is unreasonable that the soul should jump out of existence when the body is destroyed. We ourselves are not limited to the few years that we live on this earth; we shall go on without it; we shall certainly continue to exist; we shall certainly survive.

Why do I say that? I say it on definite scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked to them. Communication is possible. One must obey the laws, find out the conditions. I do not say it is easy, but it is possible, and I have conversed with them as I could converse with anyone through a telephone.

Being scientific men, they have given proofs that it is really they, not some impersonation, not something emanating from myself. They have given definite proofs. Some of these proofs have been published. Many more will have to be withheld for a time, but will ultimately be published.

But the fact is so. I tell you with all the

strength of conviction I can utter that the fact is so, that we do persist, that people still take an interest in what is going on, that they still help us, and know far more about things than we do, and they are able from time to time to communicate with us.

I know that this is a tremendous statement and a tremendous conclusion. I do not think we, any of us, including myself, realize how great a conclusion it is. You know it is not I only, but a few other scientific men have arrived at the same conclusions. There are many scientific men who do not think so. They are men who have not yet investigated.

But still the conclusion is that survival of existence can be scientifically proved by actual psychical investigation.

That all leads to a perception of the unity running through all states of existence. That is why I say that man is not alone; that is why I say that I know he is surrounded by other intelligences. If you once step over the boundary beyond man, there is no limit to higher and higher intelligences up to the Infinite Intelligence Himself. There is no stopping, you go on and must go on until you come to God.

It is no strange land to which I am leading you. The Cosmos is one. We here on this planet are limited in certain ways and are blind to much that is going on; but I tell you we are surrounded by beings working with us, co-operating, helping such as people in visions have had some perception of. And that which religion tells us, that saints and angels are with us, that the Master Himself is helping us, is, I believe, literally true.

THE LEGION STEREOPTICON LECTURES

An organisation with a simple, one-pointed purpose to be subserved must necessarily carry on its work consistently with the one view to concentrate attention on that purpose and to direct its energies toward its fulfilment. The *Karma and Reincarnation Legion* has such a purpose: "To Popularize the Knowledge of Karma and Reincarnation."

There are many excellent ways of working to accomplish this purpose, and it is our duty and privilege as members of the *Legion*, to find and use the best ones that are applicable to our field of work. One of the simplest and at the same time most effective ways is by means of popular lectures illustrated with stereopticon views. This work has been carried on for the last six months by a number of our workers, and the results have been very gratifying. This means that the *Legion* will work hard to extend this activity and to continue the preparation of more lectures and lantern slides.

As this branch of the work of the *Legion* has become quite important and promising, it is desirable at this time to give full information as to the nature of the lectures used, the manner in which these lectures are to be delivered and the regulations under which these *Legion* lectures may be obtained by Groups and members.

1) *Nature of the Lectures*:—The lectures are to cover a wide range of subjects, dealing with many subjects of interest to man. Most of them are not intended to give direct and full teachings of karma and reincarnation, but rather to touch lightly on these truths and to apply them in throwing a new and clearer light on the problems of the day or on various interesting topics. In short, the lectures are, as a rule, to be popular, entertaining and instructive, rather than technical and limited. They are of such a nature that they will be appreciated by many classes of people, of little education or highly cultured, and they may be given in private homes, in lecture halls, in churches, for social parties, women's clubs, public institutions, etc.

2) *Rules as to Delivery of Lectures:*—The *Legion* lectures, in themselves, are always to be given under the auspices of the *Karma and Reincarnation Legion*, and this fact is to be publicly announced. The lecture itself must have a distinctive character as one of the activities of the *Legion*. One or more members of the *Legion* are to be in charge of the delivery of the lecture, and it is preferable, though not obligatory, to have a member do the reading. The entire meeting at which a lecture is given need not be under the management of *Legion* members, *but the lecture itself must be.*

3) *Regulations as to Obtaining Lectures:*—The *Legion* will supply lectures that are available, without rental charges, to Groups or, in special cases, to members, who will refund the charges of transportation to Headquarters if the lecture is sent from Chicago, and who will prepay these charges in sending the lecture to the next place where it is to be used. These charges are usually very low, as the lantern slides are sent by parcel post. The lecture is sent as typewritten manuscript by first-class mail.

Groups or members, as a rule, are to furnish their own lantern. It is advisable for Groups to own a good stereopticon, unless they have the use of one. Good lanterns can be bought at moderate prices, and the machine which has been found most satisfactory at Headquarters costs only \$35. It is easily manipulated, needs almost no adjusting, and may be set up in five minutes. It is attached to the nearest electric light socket.

Groups or members applying for a lecture will please state the date or dates on which it is to be given. It is well to arrange to give one lecture several times in different places before it is sent on to another point, but this must be arranged with Headquarters, so that it may engaged by other Groups or members.

4) *Admission Prices and Collections:*—Unless there be special reasons it is recommended that no admission price be charged for attendance. It is, however, quite desirable to give the audience the opportunity, after the lecture is concluded, to give what they wish to a voluntary collection. The proceeds, after deducting the necessary expenses, including sharings with other organisations, if

such there be, may be used as a fund with which the more important sets of slides may, in the course of time, be acquired for the permanent use of the local Group of the *Legion*.

5) *Lectures Now in Service*:—The following are now being used in various parts of the country:

Some Problems in Eugenics.

Death and Afterwards, in Ancient Egypt.

Thoughts Are Things!

Tibet, Land of Mystery.

Monastery Life in Tibet.

Feudalism in Northern India.

Religion and Art in Northern India.

A Story of Karma and Reincarnation.

The Dervishes, Mysticism and Reincarnation.

Color: Visible and Invisible.

A REINCARNATION PLAY IN CHICAGO

A "reincarnation play" was very successfully presented on the stage of the dramatic hall belonging to the Art Institute of Chicago on April 14th, 1915. Two performances were given, and about eight hundred people saw the play.

The plot deals frankly with the idea of reincarnation as the necessary basis of explanation for our life experiences.

FIELD NOTES

Letters from our workers and representatives in the various foreign countries in which *Legion* work is being done, show very satisfactory progress. We hope to have this work spread far and wide.

Mrs. M. Undset, Rendalen, Norway, is active there.

The following is the list of foreign representatives:

Representative, England and Wales: Mrs. M. Middleton, 23 Richmond Mansions, Richmond Road, London, Eng.

Representative for Dutch Speaking Countries:

Mrs. Louise van der Hell, Adyar, Madras, S., India.

Representative for South Africa:

Mr. G. Williams, 17, Acutt's Arcade, Durban, So. Africa.